

Two fruitfull and godly
Sermons, preached at Dor-
chester in Dorsetshyre, the one touching
the building of Gods Temple,
the other what the Tem-
ple is.

Haggai. 1. 8.

Goe vp to the Mountaine, and bring woode, and
build this house, and I will be fauourable in it.

W. Chubb.



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John Charle-wood, dwelling
in Barbican, at the signe of the halfe
Eagle and the Key.

1585.



To the right worshipfull

M. George Trenchard Esquire, one of
her Maiesties Iustices of the peace, in the
County of Dorset, and one of the depu-
ties Lieutenants of the same theyre.

W. Chab wisheth the plenty of Gods
graces in Christe Iesu.

(.:.)



He great zeale of good
King *Iosias*, and the sin-
guler care he had in repai-
ring the Temple of God,
& maintaining true ho-

2. King. 22.

lines, was not onely prophesied by *Id-
do* 300. yeeres before his byrth, but is
now remebred many hundred yeeres
after his death, as a most worthy presi-
dent for all godlye and well affected
mindes, for in him was first found ly-
berality, in disbursing money toward
the building therof, then wisdom in
appointing godly ouerseers to see it
well doone, and last of all care, in ha-
uing skilfull workmen to doo it, the
which godly disposition of his, ex-

A.iii.

pressed

pressed the very fruits of a good mind
in as much as he wold willingly haue
the place erected, wherein the name
of God myght bee glorified, and hys
lawes & statutes read and exercised,
and the people of God taught and in-
structed : such dispositions are the ve-
ry badges and shewes of a feeling con-
science, and a godly settled minde.

I may think no lesse in you (right
worshipfull) but as a seconde *Iosias*,
haue endeououred your selfe very care-
fully for the erecting of gods glory
in the Towne of Dorchester, my na-
tiue towne, in that you haue not one-
ly ben willing for the exercising of
preaching in the same towne, but
haue offered your liberality for the fur-
thering, continuing, and establishing,
thereof, to the great comfort of the
towne, & no les ioy to the borderers.
By occasion whereof, I was not onely
moued with a comfortable minde for
my natieue country, to see the prose-
cuting of so good a purpose, but was
also

also bent vpon the same argument to
 preach these two Sermons following,
 which as well in thankfulness for your
 proceedinges, as in signification of
 mine vnfained goodwyll, I humbly
 present vnto your worship, beseech-
 ing you to allow of the slender gyfte,
 and to couer the vnwoorthines ther-
 of with your accustomed clemency.
 And therein, as I shall think my pains
 eased, my works bettered, and my tra-
 uell well bestowed, euen so shall I per-
 swade my self, to be much bound vn-
 to your worship for your louing ac-
 ceptation. And for the same shal con-
 tinue mine vnfained hart in faithfull
 prayers vnto G O D , to blesse your
 dayes with the increase of his bene-
 fits, to whose mercifull tuition I com-
 mend you. VVritten in Froome zel-
 wood, the xii. of December. 1585.

*Your vvorships poore coun-
 tryman ready at commandement.
 W. Chub. Minister.*

the best upon the same argument to
praise this in the following
which as well is the substance for your
proceeding, as in signification of
my mind retained good will. I humbly
present unto your worship, becom-
ing you to allow of the slender gift
and to excuse the unworthiness ther-
of with your good and clemency.
And therein as I shall think my pains
called, my works, covered, and my in-
debt well bestowed, even so shall I be
truly my self to be much bounden
to your worship for your loving ac-
ception. And for the same that con-
firms this my intended state, in which I
prayer unto GOD, to bless your
days with the increase of his grace
and a whole merciful season I am
truly your. My friend in I too he will
witness the rest of 10 remember. 1782
I am your most humble servant
John Smith

A Sermon concerning the building of Gods Temple.

Ezra. 4. Cap. 1. 2. 3. verses.

1. But the aduersaries of Iudah and Benjamin heard that the Children of the captivity builded the Temple vnto the Lord God of Israell.

2. And they came to Zerubbabel & to the chiefe fathers and sayd vnto them, wee wyll builde with you, for we seeke the Lord your God as ye doo, & we haue sacrificed vnto him euer since the time of Esar Haddon king of Ashur, which brought vs vp bether.

3. Then Zerubbabel and Ieshua and the rest of the cheefe fathers of Israell, sayde vnto them. It is not for you, but for vs to build the house vnto our God, for we our selues together will build it vnto the Lord God of Israell, as Kyng Cyrus the Kyng of Persia hath commaunded vs.



The mosse comfortable doctrine of þ building of Gods Temple, is expressed in many places of the olde Testament, as a notable example how the godly endeouored themselves, to set vp that place wherein the name of the Lord should alwaies be glozified, and bys lawes exercised : not that the same place should simply be the Temple made wyth lime

lime and stone wherin God should dwell,
 for God dwelleth not in Temples made
 with stone, but because God had ordeyned
 that a place should be erected for that pur-
 pose, wherin his Lawes should bee read,
 published, learned, established, and by God
 himselfe heard and allowed. And for this
 cause many the godly kings, as Salomon,
 Cyrus, Darius, Josias, Zerubbabell, &c.
 endeouored with all study to accomplyshe
 and erecte it, and which God hath special-
 ly commaunded, hauing relation princi-
 pally vnto that Temple, wherein indeede
 his name ought to be glorified, his lawes
 established, and wherin himselfe as cheefe
 patron, is alwaies resident, which is our
 bodye, which by the vertue of our heade
 Christ, is called the Temple. Nowe for
 asmuch as the people of G D D in those
 dayes, were specially knowen by theyr
 great zeale, paine, and trauel, in erecting
 that holyc Sanctuary, as hauing an one-
 ly care for the furthering of holy thinges,
 (least they might otherwise bee drowned
 with prophane and worldly matters) eue-
 ry god and godly man endeouored to sett
 his hand to the building, by which occasi-
 on, the godly were discerned and knowen
 from

from the vngodly: but sithence that tyme
 thzough the weakenes of mannes iudge-
 ment, and the diligence of Sathan, the vn-
 godly, (hauing no other credite to asoorde
 Sathans marchandise, and sathan hauing
 no better meanes but by woozking bys
 sights and deceipt in the vngodly) they I
 say, haue vnder the pzetence of holines,
 wzought sathans purpose, and deceyued
 many seely yong ones in these dayes, as
 appereth by thys text which I haue now
 in hand, wherein is shewed, howe the ad-
 uersaries of the Church would haue buil-
 ded with the people of God, and how they 2. verse.
 sought the Lord God, and how they hadde
 done sacrifice vnto him, which profession
 of theirs, and ioyning themselves to the
 people of God to build with them, was
 but a slight to bring their deuillish practi-
 ses to passe, as appereth in the fourth
 verse following. Where it is declared
 that they discouraged the people of God,
 troubled them in their building, and hired
 counsellors to hinder theyr deuise. A com-
 mon practise amonge the vngodly, to pre-
 tende some mischiefe & wickednes vnder
 the colour of holines, such hath bene the
 pollicies of all the wicked and vngodlye
 from

Their pur-
 pose.

from the beginning, to credite theyr wycked pretences vnder the colour of sanctimony. As in these appeared, who sayde first, that they woulde builde with them, that is to say, with the goodly. This is a notable policy of sathan, to cause the wicked to bring their purpose to effect, the rather to deceine the weaker sort by counterfeiting holines, and by making theselues as it were seruants of one household, and sheepe of one flock: for this cause doth sathan himselfe, sometimes transfoyme himselfe into an Angell of light, because by y glorious shape he wil rather beguile and deceine, allure and confound, the simple true meaning sorte, even as the Wolfe by putting on a sheepes skyn, may the rather haue accesse to the flocke to murther and deuoure at his pleasure. After the same sort dyd Judas salute and kysse hys maister Christ, which kisse and salutation was a signe and token of loue, but it hatched hatred and treason (a) I may verie well liken them to a great many in these dayes, which vnder the colour of comming to the Church, and frequenting the company of good men with frendly faces, and bountifull gifts, doo further theyr wycked

Ⓢ
(a) The geste without a wedding garment that thrust in among the bidden gestes shewed the like effect.

wycked pretences, in ouerthrowing the e-
 state, and confounding religion. In whom
 hath treason appeared strongest of late
 yeeres here in England, but in those that
 haue beene admitted into fauour. After
 that they had protested great loyalty and
 frendship: the old saying is verified. In
 trust is treason, and in the sayest role is
 soonest found a canker. Under the coloure
 of a frendly quaffyng, King John was
 poysoned by pledging a Fryer, such are
 colours of dissemblers, whose affections
 are farre from their outward shew. By
 late in a sayze shew of Justice & fauoure,
 could wash his hands from condemning
 the guiltles blood of Chyriste, and yet gaue
 sentence on him, such counterfeyted fauor
 is ioyned in steede of frendship, and such
 abomination in steede of holines, that
 we may say, the wood which they bring is
 woymeaten, and the stones they builde
 withall is as rubble, not fit for so glozious
 a sanctuary as the Lords Temple. They
 haue made estimation of their owne hou-
 ses more then the Temple of the Lorde,
 which lieth waste, and yet they say, they
 will ioyne with the true and godly buil-
 ders, surdermore they say, that they sought
 the

Agge. 1. 9.

the Lorde, but as they did after a dissembling sort ioyne with the godly, offering to build with them, & purposing nothing lesse, euen so now do they say, that they haue sought the Lorde, whose diligence and industry is iudged the weaker, because they haue not founde him, for no doubt the Lorde is not so doubtfull to bee found, nor so strange to be spoken withal, but that if they had sought him with faith, and with a hartie desire, they might haue found him. As our sauour Christ hymselfe sayth. Querite et inuenietis, seeke and ye shall find, and as the Prophet David sayth, Blessed are all they that keepe his testimonies, and seeke him with their hole hart, and as Moyses sayth. If from thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with al thy hart: but peradventure if they sought him, it was (as Christe saith) with their lips, but their hart was far of, wherefore if we behold both their actions that is to say, to ioyne with the builders, and to bring nothing to the building, and to seke the Lorde and not to finde him, sheweth their bad pretences. But now see further and behold their profession and religion, which was, that they had done sacrifice

Their religion.

unto the Lord, in the which profession and religion of theirs, they expresse howe deuoutly and orderly they shewed themselves, in as much as they take theyr originall from Esar Haddon, otherwise called Sardanapalus, who was Senaherib, his sonne who worshipped the Idoll Pischroch as his God. It doth appeare in the booke of the Kyngs, how this people at their first enterance into Samaria, and possessing the Citties thereof, they feared not the Lorde, wherfore God sent Lyons to deuour them. When they told the Kyng what happened, who commaunded that one of the priestes of the country shoulde teache them what to do, how be it, every nation made them their Gods, and put them in the houses of the high places. And this seemeth was their sacrifice vnto their Gods, that they themselves had made, euen a sacrifice agreeable to their profession, which was altogether as I said before in dissimulation, they were glad that they had caught the verie bare worde sacrifice, because it was the profession of the priestes of the law, instituted by God, as a figure of Christes priesthooe, which signification, was as farre from their knowledge,

2. Re. 17. 26

2. Kin, 17.

Esa. 4, 4,

(I meane of the true vse of the sacrifice) as their religion was from good deuotion, or as farre as Judas differed from an honest disciple, yet as Judas glozied of the title of a Disciple, though he vled not himselfe as a Disciple, so these spake of sacrificing, yet knew not the vse thereof, as appeared by theyr Idolatrye and dissimulation, enuy, interruption, trouble, and hindering the godly buildings: but as I sayde before, so I say still, all the vngodly from the beginning, haue had some shewe of godlines, the rather to vffer theyr deuilish purposes. The maner of the Scorpion is, to smyle and shew a louing countenance, to them that he wyll sting vnto death. Honny many times beguileth hym that is poysoned, so it happeneth alwayes with double consciences, whose conscience is wicked and profession good.

The priestes of Baal and Elias, dyd both sacrifice, but not alike, nor with the like conscience, for the priestes of Baal dyd it in Idolatry and superstition. Elias did it in good deuotion, and with a pure hart vnto the almightie: therefore the old saying is true, The boode maketh not the Monke. Hence is it that pure religion is ground

grounded vppon a spirituall profession,
 and not a ceremoniall shew, and hence is
 it, that we shoulde beholde the Lorde in
 trueth, and vnderstand him in righteous-
 nes, not in a profession whose signification
 we know not, otherwise we might reason
 well, to say the papists did well to vse the
 worde of God in the Latine tongue, be-
 cause it was the worde of God, but that
 could not be, because the knowledge and
 vse, and necessity therof was hidden from
 men. But so is the sleight and subtilty of
 the deuill, to colour in the wicked theyr
 wickednes, and deuilish pretences, wyth
 godly titles or godly names, or godly cere-
 monies, without the true vse and signifi-
 cation of them. The Ammonites did offer
 and vse sacrifice, but howe? moste filthily
 and abhominably, when they offered their
 sonnes and daughters to Moloch. The
 Iewes did put their truste in their Tem-
 ple, saying: Templum domini, the Tem-
 ple of the Lorde, and not in the liuing lord
 himselfe, and that with a faithfull harte,
 as Dauid did in many places, and as is
 required of all the godly. This is to be no-
 ted, that betwixt the godly and the vngod-
 ly, the matter is all one, but the manner

Ammonites

1. Kin. 11.

Israelites.
Iere, 7, 18,

Iere, 44, 17.

Pharisees,

Math, 23,

Maniches.

differeth, for trust being required of all, is found in all, but not alike, for the vngodly trust in their Idols, and in Rocks and stones, and the godly in the lyving Lord, who is theyr maker, preseruer and gouernour. Likewise the Isralites did worship, but whom did they worshyp? not y hygh and mighty Jehouah, but the Quene of heauen, that is, the Sunne & the Moone. Why? because say they, then hadde wee plenty of victuales, we were wel and felt no euill. Such was the illusion of sathan, to fede their adozation with a worldly sauer of security, as though the true blessednes did consist in the peace and plenty of this worldly life.

Also the Pharisees did obserue y whole Law in outward shewe. they fasted, they truly tythed mynt, annise, and commin, what could the world see in them, but the whole body of godlines, but yet Chyriste, who knoweth the secrets of all harts, said they were hipocrits & dissemblers. Who were more deuoute, and more gyuen to fasting then the Maniches, which gaue straight order for the obseruing thereof, and refrained from the eating of fleshe, and yet concerning all other cates and
deyn

deynties, they so porred themselves, that they cracked.

And I pray you what greater shewe of godlines, charity, humility, chastity, &c. was there seene in our Papists, in al their actions here in England, and els where, they were full of prayers, night watches, Dirges, and solemnities, but in what strange tongue, and strange devise, and in what deuotion, the world knoweth; they were so full of chastitie, that none of them woulde martyre, and yet few but had his Curtisan: they were full of charity, and yet Tyrants, yea such Wolves, as did daily sucke the bloude of Christ his flocke, they gaue almes plentifully, but they had politike deuises to exort it from others: they ordeyned & obserued many holy dayes, which bredde and hatched many idellers, Idolaters, seasters gamsters in all sorts, dauncers, incontinent match-makers, and such like abuses great store, scarce was there one y coulde make account of hys fayth, for the comfort of the Gospell was hydde from them, and all good & godly exercises, in asmuch, as if euer the kingdome of ignozance raigned, it florished in theyr dayes.

Protestants

And now in these last daies, wherin the Gospell (God be thanked) flourisheth, and the word of God is dayly preached, we see a great many lip Gospellers, which haue the word of God in theyr mouth, even from the teeth forward, how they wil dispute daily of it, how they wil make choise of theyr companies, & yet by their woorkes ye shall know them, for some of them are great slanderers, backbiters, and scornfull dispisers of other men, many of the great enemies to the poore, such hold the gospell sometimes, for the fauour they beare to theyr friends, sometime, for the malyce they bere to others, some are so couetous, that they are become priuy vsurers, and open extortioners. It is a lamentable world, to see, in this present age, the verie picture of the yong man, that wold learne to enter into the kingdome of heauen, but would not forsake and sell all that hee had to follow Christ. An other sorte you shall see, to be like Cleophas, to goe with Christ and yet not to know him, these are lyke such as S. Paule speaketh of, that wyl come in the latter dayes, hauing a shewe of godlines, but denying the vertue thereof, and as the Apostle sayeth in an other place,

2, Tim. 3,

place. They say that they know God, whē
as they deeme him in theyr deedes because
they are themselves abhominable. The
Prophet Esay doth sharply reprove such
hypocrites, saying: Heare ye this O house
of Jacob, which are called by the name of
Israell, and are come out of the waters of
Juda, which sweare by the name of the
Lord, and make mention of the God of Is-
rael, but not in trueth nor in righteous-
nes, for they are called of the holy cittye,
and stay themselves vpon the God of Is-
rael, whose name is the Lord of hostes.

Esay, 48, 1, 2

The very like hypocrites doth y^e Pro-
phet Jeremy recite, saying: Run to and
fro by the strētes of Ierusalem, and be-
hold nowe and knowe, and enquire in the
open places thereof, if yee can find a man,
or if there be any y^e executeth iudgment,
and seeketh the trueth, and I wil spare it,
for though they say the Lord lieth, yet
they sweare falsely. Thus may yee see
in this brieve discourse, the heape of ad-
uersaries, which the church alwaies hath
had, and yet hath, woozking vnder the co-
lor of holines, by reason whereof, they
haue not onely brought their mischiuous
purposes the sower to passe, as it is sayde

Iere. 5, 1, 2,

B.iii,

before,

before, in hindering the building of true holines, but by this meanes the credite and hono^r of the godly, hath bene embasled, and oftentimes hadde in suspition, yea condemned amongst a great many of indifferent worldlings: wherefoze that the one may the better be known from the other, even as I haue before layde downe the maner and behauiour of the wycked, and they^r hypocrisie, so wyll I, as my text leadeth me, lay downe the conuersation and behauiour of the godly, with they^r profession, y^e as the one is seene & knowne by hypocrisie, so the other may bee seene and knowen by constancy.

In Zerubbabell, other wise called Barachias, together with Ieshua & the rest, fathers of Israell was founde this godlye disposition.

1 That they refused the aduersaries offered helpe, lothing to ioyne with them.

2 They professed themselves to build together.

3 Unto the God of Israel.

In the first fruit of their good profession & constancy, it appeareth, that they allowed not of the offered helpe and assistance of the aduersaries, although in dede the
present

present occasion of newe repayring theyr
 Citty, and laying the foundation of theyr
 Temple, requyred at helpe and assistance,
 yet (theyr purpose and laboꝝ considered)
 they meant nothing les (beeing the chil-
 dꝛen of God) then themselves to do it,
 that as the Temple was a place of holpe
 exercises, and a mistery of an everlasting
 sanctuary, so it shoulde be erected by none
 but such as were vnfainedly the Lordes
 workmen, wherefoze this seemed to bee a
 godly purpose in the children of God to re-
 fuse these aduersaries, and not to esteeme
 of theyr labours for two causes. First, for
 that they wered not faynte nor weary in
 the trauell & performance of good thinges,
 dedicated to the Lord. Secondly, that they
 refused to ioyne themselves to the wicked
 knowing the inconueniences of a wicked
 participation, in the which two considera-
 tions, if Gods people doe well consider, of
 this president so long layde before theyr
 eyes as a good example, it cannot chuse
 but be a fruitful patterne, for in that they
 shynked not at so great a labour, but
 were wylling to do it themselves, it is
 notable for vs to learne, specially in these
 dayes, to do our godly exercises, & laboꝝ

Anno muni.

3419.

(especially which are dedicated to y^e lord)
 our owne selues, without the care of our
 owne paynes, or the trust wee shoulde re-
 pose in others, and then wee shoulde see
 howe the Byshop sometimes woulde re-
 fuse hys Register, the Iustice hys Clark,
 the pastor hys serving priest, the Sherife
 hys arrant Baylyues, the master hys ser-
 vant, and so forth of many other professi-
 ons of great charge, wherein the notable
 building of religion, and of a common
 wealth standeth at a stay, (nay at decay)
 for lacke of those that should take paynes
 themselves, and not esteeme the care of
 the trauell, whereby the building myghte
 goe forwarde, for if Zerubbabel and Je-
 shua with the Elders of Israell, had beene
 laye themselves, and committed the build-
 ing to others being Infidels, the worke
 had neuer beene brought to passe, and sure-
 ly I am perswaded, the small care & great
 ease that our chiefe builders haue, is the
 cause that the worke goeth not forwarde,
 I meane that christian religion is not sub-
 stantially erected, and the common welth
 sufficiently stayed, but true it is that the
 labourer, that maketh more account of
 his wages, then of the performance of hys
 work,

workmanship is so hasty in his laboꝝ that
 the woꝝke oftentimes shameth his ma-
 ster, but in steede of shame & care in these
 dayes, is planted couetousnes and stout-
 nes, the one desireth inordinatly, and the
 other defendeth impudently. And yet no
 man can iustly charge any Magistrate, Magi-
 strate, patron oꝝ vsurer in these dayes, foꝝ
 bzibery, extortion, simony, oꝝ vsury, and
 why? because they themselves committe
 none of these offences, but yet they haue
 factozs and doers foꝝ them, therefore in-
 deede this is their fault, if the building be
 good, they shold do the woꝝke themselves,
 foꝝ if the woꝝke be Gods, none is too good
 to do it, foꝝ that cause whom the Quænes
 Maiestie hath thought good, eyther foꝝ the
 ronne of a Counseller, Bishop oꝝ Justice,
 is committed to the same place, to vse it
 and discharge it himselfe, and not by seelie
 substitution. O howe bothe our common
 weales would flourish, if our chiefe menne
 wold by the example of good Zerubbabell
 and Ieshua, labour themselves, and not
 faint at it. And againe, I wold they wold
 follow the other example of them, in refu-
 sing of them, then no doubt, that muste
 needes be a pleasant Cuppe of wyne vnto
 the

Eccle. 13, 1

1, Cor, 5, 9, 11

the drinker, whose drugges are purified & clensed, so that gouernment especially (because in them consisteth the chæfest building) must needes bee good and profitable, which doe seporate themselves from brybers, extortioners, factozs, and wicked enticers. which many times corrupteth a whole country, & hindereth many a good minde. The Lord in any wise would not haue his people to ioyne wyth Infidels, least that by touching of pytch they might be defiled. The Prophet David said, with the wicked thou shalt bee wicked, & wyth the frowarde thou shalt learne frowardnes. It is dangerous to lay towe by the fire, or to ioyne the Lambe to the Wolfe, for the wycked doe alwaies more forcibly infect, and corrupt, then the good doe or may change, or alter. And what fellowship hath Christ with Belial, therefore it is the part of all good and godly men, utterly to refuse the company of the wycked, although they wyl offer their labors, and counterfeyte their simplicity. I meane such as are giuen ouer to worke wickednes, and in whom there is no hope of reconciliation and amendment, of whome Paul speaketh of saying. But nowe I haue written vnto you, that ye cōpany

not together, if any that is called a brother, &c. In other good and godly example they doe shew in their second disposition, when they will build together themselves in the which is most notably seene & learned the unity of the builders, in that they wyl ioyne together among themselves, when they goe about a godly purpose, and not the one to draw backward while the other goeth forward, the one to stand still while the other laboureth, the one to slepe while the other watcheth, and so forth, for that is y^e spinning of Penelope her web, which was neuer brought to good ende. Hence is it that the wiseman commendeth the unity of brethren, because it is y^e fourtayne of a good disposition, and it is the pricke that setteth forward every good worke, it is the cause that religion is profited, the common welth profited, and every good and vertuous action commended. For this cause is it that S. Paule commaundeth, That every one endeavour to keepe the unity of the spirit, for by so doing, the worke shalbe both the better and the sooner brought to good passe, for where as there are severall sortes of facultyes in building, as the Mason, the Carpenter, the

Second disposition.

Eccles. 25, 1

Ephes. 4, 3,

the Tyler, and so forth, with many other
 assistants, every one of them conferring
 bys owne profession with the residue, in a
 full entent to further the building, shall
 make the building the better, and bzing
 it the sooner to an ende, wheras they shall
 louingly consent together in vnity, even
 so, among Gods people we haue many or-
 ders, as the Minister, the Lawier, the phi-
 sition, the Magistrate, the priuate hous-
 holder, and so forth, and every one of them
 a workman, to helpe further the building
 of the Sanctuary. If all these doe not con-
 sent together in the vnity of sayth, in the
 band of charity, in the study of godlinesse,
 not preferring worldly causes befoze hea-
 uenly, they cannot further the building
 with a beautifull shew, nor hasten it to a
 speedy perfection, & therfoze these wordes
 VVe wyl build together, be of great im-
 portance, and doe giue a good example to y
 godly, to consent and agree together, for o-
 therwise, as the Mason and Carpenter
 dissenting, wyl neuer build well, nor
 bzing the worke to a good ende, even so, e-
 uery man in his vocation & calling, some
 in preaching true religion, some in refoz-
 ming manners, some in teaching a godly
 lyfe,

life, and euery man in shaping something
oz other for the building of true holines, if
they vary oz fall at square, they do great-
ly hinder the building: wherfore, as the
armes, legs, eyes, feete &c, in one body do
consent in theyr seuerall offyces, to the
seruing of one bodye, even so euery cal-
ling shoulde in his seuerall vocation, serue
in the vnity of spyrite to the buildinge of
Gods holie Temple, but as I sayde, if
one bee quicke, and an other sloe, if one
buyld vpp, and an other plucke downe,
that workmanthyp wil hardly be brought
to good passe, no moze can it bee wyth
true religion, if one be of thys mynde, and
an other of that, if one goe forth and an
other goe backe. What is it but as S.
Paule sayth, a denyng of Chyste, and a
hinderance to knowledg. An enuious
mynde, and selfe wyl, be great hinderers
in these dayes, which in dede, do laye
theyr foundation vpon affection and selfe
loue, and therefore the buildyng can not
be good. Wherefore they that wyl bee
sounde, and sufficient builders, must laye
theyr foundation vpon Gods worde, and
that is the building that is founded vpon
the rocke, and wyl not fall by stormes oz
tem-

Math. 7.

(a) Deu. 4,

(b) Psa. 119

(c) Rom. 1

(d) Eph. 6

The thyrd
disposition
of the god-
lye.

38
tempests, as our saviour Christ sayth. It
is the same foundation that shall stande
when heauen and earth shall faile, and
therefore, all the Prophets, Apostles, and
Martirs, builded their knowledge & pro-
fession thereupon, some calling it (a) wis-
dome, some a (b) light, some the (c) power
of God, and some (d) a sword; according
to the mighty working and power there-
of, from the which foundation, if any man
flee, following his owne wyll or the inuen-
tions of men, let him be perswaded that
his workmanship is in vaine, for his build-
ing will not stande. The third and last
disposition of these godly men, differed far
from the purpose of the vngodly, as appe-
reth euen in the same words, for the ad-
uersaries sayd vnto Zerubbabell, and the
rest, We seeke and doo sacrifice vnto the
Lord your God, and Zerubbabell & the
rest sayd, Wee will builde vnto the Lorde
our God, in the which let vs see euen the
renfession of y vngodly, in y they haue not
the power to name y Lord their God, and
again, the confession of the godly in that
they hold a firme faith & assurance to cal y
Lord their God, notoe in y they are direc-
ted, the one by Czer Baddon an Idolater,
and the other by Cyrus a worthy and no-

ble King, it dooth appeare that the one fa-
uoured Idolatry, and the other true reli-
gion, for in that Zerubbabel with y^e reste
builded together vnto their God, which
they farther interpreted to bee the God of
Israel, they shewed a good, a deuout, and a
godly & ch^ristian profession, for as indeede
we ought to offer y^e sacrifice vnto God, and
put our trust in God, as the prophet sayth
so ought we to haue a spirituall care to
vnderstand what he is, & whether of right
all hono^r appertaineth vnto him, which
we shall easily perceiue, by beholding hys
maiesty, his power, his strength, his mer-
cy, his loue, his omnipotencye, in creating
vs and all the wo^rlde, in gouerning vs &
ruling all things, in defending vs, in re-
deeming vs, in sanctifying vs, and in cal-
ling vs, and in giuing all things necessa-
ry for vs, in lightning our minds with vn-
derstanding, in refreshing our consciences
with good things, whereas on y^e other side,
(for y^e iudgment of Idolatry) we finde not
the like vertues & consolations in y^e wo^rk
manship of mans hands made, to be hono-
red & wo^rshipped as a god, no no^r in any y^e
creatures vnder heauē, no^r in heauē, as the
sun, moone, stars, woods, stons, calfs, hylls,
gold,

Psal. 4. 5.

gold, siluer, &c. Wherefore this name God, being an vnspeakable name among the Jewes, doth minister vnto the godly, so many powers and operations, that when they shal say, Our God, they haue a heape of comforts and consolations in their hart which doth worke many godly knowledges and exercises, and extinguishe many ignorant and Idolatrous opinions. As for example, if we shold reason this wyth our selues, who hath made vs? and he, therto preserued vs? God, who sustaineth the heauens to giue light, and to powze downe dewes for y comfort of the earth? God, who giueth encrease on the earth for our sustenance? God, who giueth all things necessary for vs here on earth? God, who hath redeemed vs, from the bondage of sathan? God, who hath prepared for vs the kingdome of heauen? GOD, the same God with hys mightye power, worke so in the heartes of all good beleeuers, that they may so learne him, know him, & folloiw him in this world, y in y world to come, euen in y kingdome of heauen, they may haue life euermlasting, to the which, I beseech God y father, the son and holy ghost, to send vs all. Amen.

A Sermon shewing what the Temple of God is.

1, Cor, 6, 19. 20.

Know ye not that your body is the Temple of the
holy Ghost, which is in you, whom yee haue of
God? and ye are not your owne.

For ye are bought for a price. Glorifie therefore
God in your body, and in your spirite, for they
are Gods.



The Temple which is con-
secrated, and dedicated to
an holy vse, for the learning
and exercising of holy thin-
ges, for the reading of the
Lawe, couenant, and promises of GOD,
and for the enriching of our selues in the
true knowledge of Gods worde, and y^e vse
of the Sacraments, finally, for all godly v-
ses and exercises, is the same place where
in all the congregation dooth meete toge-
ther, in a deuout minde and pure hart, to
call vpon God, the creato^r and maker of
all things, to whom he dooth in the power
of hys spirit appeare, which place is there-
fore called the Temple or his house, be-
cause of the holy exercises, and godly ser-

C. i.

nices

Ioh. 2. 15.

nices which are there done, and for those exercises sake, & because it is called Gods house, it ought to be kept cleane, and not defiled, neyther ought it to be reserued for any other vse, then for the exercise of holy thinges : and for that cause our Saviour Christ did cast out the buiers and sellers out of the Temple, yet buying & selling is a lawfull trade among men. Howbeit, because of the place it was not allowed, but shaply and with expulsion reproved by our saviour Christ himselfe. But now, the Apostle speaketh not of a Temple made of stones, lyme, and sande, in this place, but of our bodyes which he calleth a Temple, because of the vse and exercise which ought to be therein vsed, and daily exercised, which is godlines, & therefore it is called the Temple, or tabernacle of the holy ghost, wherin the holy ghost as a patron & president of Gods power dwelleth.

And as on the one side, euery manne and woman, should in hys hart, reade, learne, exercise, and dayly vse godly meditations, godly lawes, and godly obseruations, and also yeelde the Sacrifice of thanksgiuing, and the offering of righteousness,

ousnes; and dayly strengthen the same
 with a feeling conscience, a faithfull hart,
 a charitable mind, and an humble deuoti-
 on. So on the other side hath God gyuen
 hys holy spirit to be resident therein, as a
 pledge of his loue, which dayly worketh
 in vs, knowledge, desire, cheeresulnes, ioy-
 fulnes, patience, loue, & al heauenly riches
 assuring our spirits, that we are the chil-
 dren of God, to our great and endles com-
 fort, for which occasions sake, we are wyl-
 led by the Apostle, not to greeue the same
 spirit of God, by the which we are sealed
 vnto the day of redemption, for in that bee
 is dwelling in vs, and remayning as in
 an house among vs, wee trouble & greeue
 him, when we prophane and abuse his ta-
 bernacle or dwelling, eyther with pryde,
 whooredome, drunkennes, enuy, theft, mur-
 ther, idlenes, filthy talke, surfeiting, or
 like, because they are not exercises agree-
 able for the Temple of God, and then, yf
 buying and selling, which is lawfull, bee
 prohibited the Temple, in respect of the
 materiall Temple, much moze these fil-
 thy abuses, ought to bee caste out of the
 Temple, in respect that it is our bodyes,
 being of greater price and estimation then

Cap, 3, 17

Hagge, 2,

the building of stone. Hereupon the Apostle spake in this place, of the abuse of filthy fornication, and incestuous incontinencie, that it was such a great spot, as greatly defiled and polluted the whole body of the malefactor, which was the Temple ordeined for godly exercises, and therefore gyueth this sentence a little before, That he that shall defile the Temple of GOD, him shall God destroy: because wee are called, not to vncleanenes, but to holines, not to fulfill the desires of the fleshe, nor to satisfie the lusts of our carnal minde, but to purge our corruptible man of them, and to adorne the Temple with godly ornaments, that like as the Temple of Salomon, and the Temple of Zerubbabell were garnished, the one with godly ornaments, and the other with peace, so our Temples, I meane our bodyes, should be decked, and furnished with ornamentes, meete for such an inhabitant as the holie Ghost is, and the ornaments meete for this Temple of ours, is fayth, loue, truth, mercy, pittie, chastity, knowledge, wisdom, and so forth, which vndoubtedly are already sent downe by God to vs, to garnish this his Temple in vs, if by our owne

owne disobedience and wickednes, we do
 not defile them, and banishe them, but I
 am afrayd, and it doth partly appeare by
 this present age of ours, that we so greue
 the holy Ghost with worldly affections,
 and filthy delights, that wee banish bothe
 the holy Ghoste, and also defile those noble
 vertues which are giuen vs, as ornaments
 to pollish our Temple, so that both sayth,
 truth, mercy, loue, honesty & al, are gon to
 heauen to chalenge the celestiall roome, for
 that the harte of man is so defiled with sin
 and wickednes, that all the whole worlde
 is corrupted and ouerflowed with iniqui-
 ty, and the inhabitants that now do holde
 the hart of mā as a dwelling place, which
 are, disorde, selfe-loue, carnall pleasure,
 and worldly loue, haue vtterly expelled
 and quite banished, these former noble
 vertues from the mind and hart of man,
 in so much that if we behold them as they
 are, they worke a great confusion, and o-
 uerthrow of all christian order, and cor-
 rupteth euery good conuersation, and are
 set vp as Idols in the Temple of God, for
 if you looke into the first of these inhabi-
 tants or Idols, which is disorde or vari-
 ance, that is to say, the iarring and secrete

*
 Discord.

malice among householders, citties, p^{ro}uinces and kingdomes, yea euen within themselves, one detracting and flaundering an other, one eating vp an other, one overthrowing an other, one taking away from an other, one robbing from an other, one murdering an other, and one bndooing an other, it is euen an hel to see it, and a lamentable matter to see the renting a sunder of Christes poore members, & the putting of loue and charity to flight, miserable is that estate, that shall see such an exile. Sathan dooth worke so mightily by flatterers, and mens eares are so ready to heare them, that disorde and variance being quickly solwen, maketh a speedy harvest, and it is so contagious, that it hath almost infected all the worlde, in somuch, that it is to be demaunded, who is free from a hatefull harte? or from a dysbainfull and malicious stomacke? and our nature is such, that wee can hardly sustayne it, it is a token that we are boyde of good affection, for when our neighbour or brother hath offended vs, or trespassed vs a small matter, to the value of one grote, is not our nature ready to spende twentye shyllinges, or twenty nobles to be reuenged

ged by extreame Lawe, thys proceedeth
 not fro Justice, to be restozed our wrong,
 or from patience, as the Apostle sayth, to
 forbear one an other, for then we would
 looke but for a bare recompence or restitu-
 tion, according to the measure of the da-
 mage, yea and that with patience, but it
 appeareth that we are hatefull and malia-
 cious, when we can not endure a greate
 damage, and yet can asozbe the spending
 of twenty shyllings, thys proceedeth also
 gether from the rankor of stomacke. Be-
 sides all thys, the manner of thys present
 world, is to stomacke at the happy estate
 of others, who are eyther promoted to
 wealth, or lyfted into fauour, contem-
 ning them with a malicious hart, iudge-
 ing themselves (euery man in hys owne
 opynion) to be as wo:thy of the same hap-
 pines, as they that haue it. In this thyng,
 they obserue their malice, and looke not
 into the distribution of Gods purpose, gy-
 uing to whom he wyll, and taking away
 from whom he wyll. God grant that these
 discozdes do not admitte our aduersa-
 ries boldnesse and courage, to our quer-
 throwe, for if it shoulde come to passe,
 I feare mee a greate manye woulde

pray vpon their stomacked neyghbours,
 bending their enuious harts, rather then
 theyr country quarrel. The great citty
 of Numantia, being very strong and popu-
 lous, was besieged of Scipio, and he layde
 siege vnto it a long time, and neuer could
 ransacke it, in the ende, the Cittizens fell
 out among themselves, and were at vari-
 ance, then theyr force weakened, and
 themselves drew not together, by means
 whereof, Scipio easily took the Citty, to
 theyr great spoyle and ouerthrow. Sa-
 lust sayth, Concordia, res parue crescent,
 discordia magna thlabuntur. By concord
 small things doe encrease, and through
 discord, great things come to decay. Our
 Saviour Christ sayth. Every kingdome
 divided against it selfe, can not endure.
 Wherefore, as the prophet Dauid saith, O
 howe good and ioyful a thing it is for bre-
 thren, to dwel together in vnitie, for that
 vnitie is so swete & comfortable vnto the,
 as the dewe that falleth vpon Hermon,
 and as the hils haue no other comfort but
 the dewe of heauen, for it hath no run-
 ning Ryuers to comfort the grasse there-
 of, even so, nothing dooth make a more
 prosperous estate among men, then vni-
 tie,

Math, 18.

Psal, 133,

tie, as it is a fit ornament for the Temple of God, even so is discorde a foule pollution, and a filthy spotte in the members of men. An other inhabitant or Idoll, that is placed in the Temple of God, I meane in the hart of man, is selfe loue, a quality or disposition, altogether purposed to vnsettell good order, and to vnioint the society of man, and to extoll himselfe, and to thzow downe others, this happeneth first in those that doe insatiably scratch & heape vnto themselves, although they take from others to theyr vtter decay, these men are voyde of pittie, hard of conscience, not fearing God, nor forcing the Lawe, if they chance to be touched with the Lawe, they will alwayes haue a shift, eyther to colen the Law, or to blind the Iusticers of law, or to bzibe y^e ministers of law, and whatsoeuer they doe among the common sorte of people, in company, pleasure, solace, or trauell, they will be sure, if they be dealing of nutts, they will reserue the kernels to their owne share. These men are knowen, sometimes by a fayre flatterynge face, as a Scorpion, sometimes by growning, and making themselves sicke, as Ahab did, sometimes by a suddaine fitte of vnusur

Selfe loue.

y.

How yee shall know them.

vnusuall liberality, in giving a cuppe of
 drinke, but then beware the Fox. I haue
 heard it repoized, that the Fox will tombe
 ble and make spozte before the Connies
 when he goeth about to catch one. Some-
 times, by a rare fayze salutation, as the
 Jewes that came to take Chyiste, sayde,
 Hayle master, but allwayes ye shal know
 them by the parting blowe, for though the
 Cat play and dally with the Mouse, yet
 in the ende, she gryppeth him to death, and
 aboue all the markes that I haue spoken
 of, to know this sort of selfe-louers, I hold
 this the chiefeft, that is, they vtterly hate
 and contemne those men, that they be per-
 swaded they can get nothing of.

An other sorte of selfe-louers, are such
 as carry a proude and a lofty mind, accoun-
 ting themselves the singuler menne of the
 world, dishabing others, and discrediting
 others, to be best accounted of themselves,
 these haue a kinde of secrete enuy in theyr
 harts, for if you commend this mā, or that
 man, eyther for wisdom, honesty, welth,
 pollicy, manhode, comelines, vertue, lear-
 ning, or any other good quality, straight-
 way he will finde one occasion or other to
 dishable some of these qualities or vertues
 you shall quickly espye these kind of selfe-

louers, either by their feelines, or by theyr
 silence, their feelines y^e account, a slender
 wysedome, or a sickly conueiance in theyr
 talke and communication, howbeit, they
 are full of iolity, and flou with such strang
 phrases as they themselves haue but boꝝ
 roved, and are not acquainted withal, the
 other triall is silence, which you shall ap
 proue by consenting wyth his dislikyng,
 and discommending of al men, in those for
 mer qualities and vertues, but then you
 must commend it in hym, & so if you finde
 him either to stammer or to bee silent vpon
 your commendation, then thinke no
 other but you haue found y^e fole, for Tull
 y^e doth so call them saying. Qui imitatur
 suæ prudentiæ stultus est, he that stādeth
 vpon his owne wysedome, is a fole.

Both of these sorts of selfe-louers are fil
 thy and abhominable Fools, vnseemly for
 the decent temple of god, howbeit, y^e whole
 woꝝld almost is combed with the in these
 present daies. S. Paule himselfe speaketh
 of them that such shall come in the latter
 daies, as shalbe louers of theselues & vn
 naturall An other most horrible Fool that
 doth much defile & prophane y^e temple of y^e
 holy ghost, is, carnal pleasure, which is such

2, Tim. 3,

Carnall
pleasure.

a de

detestable desire of the flesh, as corrupteth
 knowledge, defileth the conscience, defor-
 meth the soule, imprisoneth the mynde,
 and polluteth the members. It is that de-
 vilish motion, which doth wholly carry vs
 from God, and swalloweth vs vpp in
 shame. I say vnto you, it is that thing, as
 if it were shaped, nothing would seeme
 more ougly or monstrous, for it transla-
 teth men into the forme of beasts, and in-
 to the nature of devils, and therefore, an
 vnfit ornament for the Temple of God,
 whose reward is most horrible, eyther
 wyth shame, or wyth most odious and in-
 tollerable diseases, or wyth extream po-
 uerty, or wyth the blotting out of a poste-
 rity, or wyth eternall damnation, the A-
 postle sayth. The adulterer and fornic-
 ator shal not inherite the kingdome of hea-
 uen. I beseech thee O Lorde God of hea-
 uen, to gyue little Englande repentant
 harts, and feeling consciences, to purge
 their Temples of this filthy sin, Amen.
 There is an other Idoll in this Tem-
 ple of ours, to whom all honour in these
 dayes is attributed, and which doth onely
 take away the honoꝝ due vnto God, and
 doth most abhominably pollute our harts,
 which

⚔.
 Worldly
 loue.

which is, the loue of the world, Whys It
 doth so mightily allure, and so strong-
 ly prouoke, that it both wholly rauish mē's
 harts, and altogether withdraue theyr
 mindes, from the true loue of God, from
 the estimation and dignity of hys worde,
 from the Law of nature, from mutuall
 loue, from the Kingdome of heauen, and
 from all other good and godly estimations.
 In so much, that we may say with y^e Po-
 et, *Quid non mortalia pectora cogit au-
 ri sacra fames?* What doth not the cur-
 sed desire of money prouoke? It made Ju-
 das sell his master Christ, and in these
 dayes, it maketh not onely a great many
 to sell their master Christ, but vtterly to
 forsake him, it is the prouoker of displea-
 sure betwixt man an man, it is the ingen-
 derer of theues, it hatcheth cosoners, extor-
 tioners, blurers, pillers, pollers, periu-
 rers, murderers, flatterers, sycophants,
 it maketh offycers and magistrats blinde,
 that they cannot see notorious offenders,
 it causeth many to make y^e ministry theyr
 refuge, to the perishing of many a soule
 by their ignoraunce, it hath disordered the
 noble estate of matrimony, prouoking ma-
 ny to marry for muck, and to like for ly-
 uing,

uing, wheras after ward in hart they hate
all dayes of their life. A great many harts
it defileth with dissimulation, contempte,
enuy, vncharitableness, hardnes, and so
forth. It maketh the sonne to wythe and
expect the fathers death in respect thereof.
It maketh men to buy offices, and seeke
for dignities, onely to haue the world, not
regarding Justice or reformation, but co-
modity, and aduantage, which greatly de-
cayeth a common welth. It causeth many
a conscience to shutte vpp his compassion
from the poore, and it is the onely Porter
in rich mens gates, to barre fast the doore.
Many a man setteth his sonne to schoole,
not for vertues sake, but for the worldes
sake, many a one preferreth hys Sonne
to the ministry, not for to preache, but to
haue lyuing, many a one preferreth hys
Sonne to be a Lawyer, not so much to doe
equity as to get the world, and so of euery
faculty, all is for the world.

Howe many bee there that purchase
Heauen for theyr children, and brynge
them vpp in such order as they may god-
lye behaue themselves, as meete mem-
bers for the kyngdome of heauen, nay ra-
ther they seeke by all meanes to purchase
the

the earth for them, howe many seeketh to enrich themselves with the treasure of the kingdome of heauen : Cuery man seeketh by al meanes to possesse the earth, and yet they see not this difference , the one bringeth ioy, the other sorowes, the one giueth life, the other death , the one ioy and felicity, the other penury, misery, sickness, and calamity.

What reward had the rich man in the Gospell for all his abundance of treasure, lands, lyuings, goods and delicate fare, yet in the ende he was rewarded wyth a miserable death, at which instant, hee had three attendantly that greedily gaped for his death, that is, the executor for his goods, the wormes for his carcas, and deuil for his soule, & this was y end and fruit of his worldly greedines and insatiable desire, such men must needs runne to a bad ende, whose beginning and continuance is naught, howe can that mann haue his part among the godly , that hath alwaies favoured infidelity. It is impossible to serue God & Mammon , they haue serued Mammon, therfore his seruants they are to whom they obey, whether it bee of sinne

Luke, 16,

The rich man his ex-
ecutors.

sinne vnto death, or of obedience vnto righteousness. Thus I haue briefly shewed you, howe that wee are the Temple of God, and what Idols we haue set vpp in the same, to the great confusion of our selues, if we repent not in time.

Second
parte.

Nowe, as in the first part I haue shewed you what we are, so in this second part I purpose to shewe whose we are. The text sayth, Ye are not your owne, & byng-
eth in the reason, for ye are bought for a price. In these wordes are many excellent & comfortable consolations. In that (our vnworthines, and state of damnation considered) wee are translated from darknes to light, from death to lyfe, from mortality, to immortality, from a miserable world, to an everlasting worlde, replenished with all ioy and consolation.

Againe, so much the more is our comfort, in that we are no more our owne, or resting in our owne power, for if wee were, such were our weakenes, that we should fall againe to damnation, and such were our insufficiency, that we could not ryle agayne of our selues, but shoulde bee vtterly lost, wherefoze, wee are nowe bys that can sustaine and vphold vs, that wyll
pzeferue

preserve and keepe us, and to be in this
 life hath sealed us with grace, and in the
 world to come with life everlasting, and
 none else can do it, or could do it, but on-
 ly a blessed God which already hath done it.
 And againe, in that we feele the force of
 sinne & waies working in our bodies, and
 continually suffer the tyranny of satan,
 he that shall not bee imputed unto
 death, for the blood of Christ Jesus, hath
 taken away the force of the Law, and the
 sentence of guiltines, into whom we are
 now grafted and united. So that now we
 see our translation, our adoption & estate
 to be changed into the sonnes of God, and
 we our selves as children in his service,
 are in a most comfortable estate, in which
 are his who will not lose but preserve us.
 Now, in that the apostle sayth, we be
 not your owne, but that wee are bought
 for a price, it doth appeare whole we are,
 and who hath bought us, for we are as
 sayd, the sonnes of God, and members of
 Christ Jesus, purchased by his precious
 bloodshedding, as appeared to the Ephesi-
 ans. But now in Christ Jesus, yee which
 once were farre off, are made neere by the
 blood of Christ, for hee is our peace, which

Rom. 7. 1.

m

Eph. 2. 13,
14. 15, 16,

D.

hath

hath made of both one, and hath broken
the stoppe of the partition wall in abrogat-
ing through himself the hatred; that is
the partition of our iniquities, which stand
of their ordinances for the making of the king-
dome new man in himself, for making
peace; and that he might reconcile both
into one in one body by his cross; in which
he hath hated the world as toucheth that
we are not sanctified; neither hath he
exposed our selves to buffetings and
better estate; and into a sure safeguard
of us most honorable appearance; which
wille to the Romans; where he sayeth
The if there be a need and so againe, and
reunited, that he might be known of both of the
dead and the living; so that our service
and all that ever we have, be unfeignedly
bought by his precious blood; is subiecte
to his dominion and rule, where in we may
see our great comfort; behold our safety
in that we are imbrued in his strong arm
and defense, as he is against whom
the power of hell cannot prevail. And in
that we are alienated & changed from our
accusable and damnable estate, to become
(by righteousness of Christ) the acceptable
children of God, in the royal throne
of his honour

Rom, 14, 9

14. 17. 18
14. 17. 18

honour & nobilitie aboue all the creatures
that God hath made, which chaunge we
find in y^e Apostles words to y^e Galatians,
saying, Wherefore y^e art no more a servant
but a Sonne, yf thou be a sonne, thou art Gal, 4, 7,
also the heire of God through Christ.
It is a most excellent comfort, where this
alienation or chaunge is founde among
men, especially where God himselfe doth
it, for he doth it alwayes for the better.

We finde that the name of Abram
was changed into the name of Abraham,
the name of Jacob, into the name of Isra-
ell, and the name of Saule, into the name
of Dauid. the significations of which
names are bettered in their exchange.

And so doth it happen in vs, in that
our exchange is for the best, for notwithstanding
we are beautified with grace, that were
deformed by the accusation of the Lawe,
and for that wee are the sons of God, the
riches of grace is bestowed upon vs as S.
Paule saith, By whome, (that is by
Christe) we haue access through faith
vnto this grace wherein we stande, for
this occasions sake, we are called the tem-
ple of god, because we are incorporated by

Rom, 5, 2

Dauid

grace

grace into Christ Iesus, who is the very
 pure and undefiled Temple in whom his
 father is truly glorified, we had bene a
 filthy and polluted temple, if we had stood
 of our selues, and depended on our owne
 power without this gift of grace, but be-
 cause we haue accesse through faith into
 this grace, hauing apprehended grace, the
 spirit of God doth worke mightily in the
 faithfull beleeuer. Wherefore it is a neces-
 sary doctrine proceeding out of this text of
 ours, Ye are not your owne. For us to
 learne and see, first what y power of man
 is, and what free will he hath, and the what
 merite he deserueth before God. In the
 which considerations, wee shall finde so
 great knowledge of our imperfection, that
 by the view thereof, we shall attribute the
 more honor, glory, and thanks vnto God,
 who worketh all in all. As touching our
 power, it is so small & so slender, that wee
 are not able of our selues to thinke one
 good thought, wee are not able to do any
 good thing, wee can not strengthen our
 weakenes, we cannot make our selues to
 grow, we cannot lengthen our dayes, nor
 yet can we resist death, neither purchase
 vnto our selues life. As the Prophet Je-
 remy

reny sayth, **O Lord I know that the way** Iere, 10, 23
 of man is not in himselfe, neyther is it in
 man to walke and direct his steps, and as
S. Paule sayth, what hast thou that thou 1, Cor. 11,
 hast not receiued. If man hath any good
 thing in him, it proceedeth from aboue, as
 the Apostle James sayth. Euery good and
 perfitt gift commeth from aboue, whether
 it be knowledge, life, strength, sayth, ho-
 nesty, &c. it is all from God, and by God.
 Job speaking of mans time, sayth, Is ther
 not an appointed time to mā upon earth?
 and are not his dayes as the dayes of an
 hyzeling? **Our Sauour Christ sayth, we**
 cannot adde one ynche vnto our stature.
 And therfore, as we haue no power of our
 selues, to do what wee list, as appeared
 by Balam, who was hyzed by Balake to
 curse the people of God, and he and hys
 Asses were interrupted by the way, and
 were not able to go forth. And as S. Paule
 in his blindnes of minde, was stroke with
 blindnes, and inhibited to persecute Gods
 people, wherein his power was weake-
 ned, and the strength of hys wyll was dis-
 couraged, there is it that Christ sayth,
Without me ye can do nothing. Euen so
 haue we no wyll of our selues, that is a-

Math, 16, 17, 17, 10, 1
 Mat, 10, 20
 available to do any thing, unless it be ge-
 ven from above, as appeared by Peter,
 when he made his confession of Christ. It
 was told him by Christ, that flesh & blood
 had not revealed that unto him, but his
 heavenly father. Likewise, in the tenth
 of Matthew, our saviour Christ sayth. It
 is not wee that speake, but the spirit of
 your father which speaketh in you. And in
 a great many more places in y^e scriptures
 it appeareth that man hath no power or
 will at all of himselfe to do any thing, un-
 les it be given him from above; and it
 standeth in great reason, and to the godly
 seemeth very comfortable, for if we should
 have will, we must be free from sin (which
 cannot be) whereby our will might tend
 unto good, or els in this state of sin where-
 in we stand, how can wee but worke sinne
 and wickednes, according to the originall
 of nature, and then is our will polluted,
 and the effect nothing worth, therefore we
 have the helpe of Gods spirite, which wor-
 keth in vs by y^e vertue of our head Christ,
 who hath sent the same spirit unto vs, by
 the which spirite, we worke goodnes ef-
 fectually, and necessary it were, that God
 should have his prerogative of working
 in

A reason
 why we
 have not
 free will,

in us, because he knoweth what we have
 neede of here & here after, and he giveth bet
 ter then when we can desire or deserve
 and his grace is not in him in us, for his
 power, neither ought we to be in our paine
 for our paine, and therefore we may be
 assured of the best interest and right, when
 we hold of God and not of our selves, as
 is sayde that one heare of our heade shall
 not perish, which undoubtedly is spoken
 because God preserveth us, and therefore
 is God, among many of his vertuous
 names, called Adon, in the Hebrew
 which is as much as servatour, a keeper, a
 preserver, in all things, and in all things
 he preserveth us, that preserveth Daniel
 from the hungry Lions, and Shadrach,
 and Abednego, from the hote fire
 when the Martyr Stephen hadde
 much ado and great disputation with the
 Libertines and Cirenians, and them of
 Alexandria and Cylicia and Asia. These
 adversaries were not able to resist the
 wisdom and the spirit, by the which he
 spake, and thus to our greafe comfort
 we see that the weakest worketh, & that
 is effectual, if we should make our will
 it would be so weak and so wycked, as
 good should be, and it would

com. 28. 1. 1. 1.

Acts. 6, 10,

28
Mans me-
rites.

56

would be accounted nothing worth. And
therefore is it, that to our comfort it is
spoken, that we are not our owne, but his
that careth for vs, and hath the ability to
prouide for vs, euen the best. Now there-
fore let vs examine our selues farther,
and see our merits & deserts before God,
which many haue preached and allowed
to the great ouerthrowe of the estimation
of Christ his death and passion, as though
there were an ability in men to deserue
any thing at Gods hands, which is contra-
ry to the Apostles doctrine, who sayeth,
When we haue done all that we can do,
yet we are vnprofitable seruants. But for
the better tryall hereof, let vs examine all
our dooings, be they neuer so good, as conti-
nuall prayer, vnfeigned loue, pittie, dayly
feeding of the poore, the preserving of our
bodies in chastity and honesty, forsaking
the world, the flesh and the deuil, or what
else may be commendable in a man, is it
able to match one of Gods gifts, as
our vnderstanding, our sight, our health,
our sound limmes, our nourishment, our
lyfe, our children, our peace, with a great
many moe blessings, can it deserue any of
these, nay rather both not one of these bles-
sings, deserue and require all those good

deserves at mans hands & yes no doubt, how
 say ye then to a greater blessing then all
 this? who hath given Christe Iesus to
 shed his precious blood, to purchase vnto
 vs the kingdome of heauen, and lyfe euer
 lasting: euen so undoubtedly, that can ne-
 ver be fully recompenced by a sinful mans
 obseruation, and conuersation, be it neuer
 so holy, and therefore is it that wee are al-
 waies in debt vnto the word, and for that
 cause is it that our Saviour Christe hath
 taught vs to desire God in our prayer,
 that he will forgive vs our debts, as wee
 forgive our debtors, and then howe can
 we deserue any thing at Gods hands, whe-
 re we can not make recompence for the sma-
 lest things that we haue had already, and
 dailyly receiue. Wherefore it seemeth to
 be a very comfortable doctrine vnto vs, in
 that wee are not our owne, and in that
 wee are boughte for a price, for if wee
 were our owne, we should perish as men
 that are wicked sinners, and as men that
 can do no good thing, nor deserue any good
 thing, therefore of all creatures wee are
 happy that wee are bought by his blood,
 who hath made vs acceptable before his
 father, and by whom and in whom, the fa-
 ther

♦
Our duty

that is well pleased, and by whose only
 means the kingdome of heauen is pur-
 chased by his blood. Now this duty is
 one. Therefore in this last parte of mag-
 neth for him, none is required, but our
 hands, as duty, that we glorify God,
 which is as much to be understood, that
 we attribute not only the power, superi-
 ority, and excellency unto God alone, but
 also that we, serue him, love him, thanke
 him, and obey him, according to his wo-
 rthines, and that undoubtedly, is so much
 as can remember fully, performed, at our
 hands, hold be it, for sure we must en-
 deavour our selves, and so farre stretch our
 selves, as the measure and ability of Gods
 spirite is given unto us, and because we
 should neyther be weaklings in the pow-
 er of the holy ghost working in us, nor yet
 dissemblers, in outward holines, having
 no inward fast, we are taught to be ser-
 vants, both in spirit and in body, be-
 cause they are both Gods, that is, God
 that purchased them both to set forth his
 glory in them, as in a holy place, or Tem-
 ple, and to glorify God, is (as well in spi-
 rite as in body) to give the excellency, or
 superiority unto him, and thereupon in
 the

The same spirit and body to all things that
 are required at our hands, and are best a-
 greeable for our calling, which is far more
 to be apparant in vs, then in any other
 creatures, by how much we are more ex-
 cellent then they. The prophet David
 sayeth. The heauens declare the glory of
 God, and the firmament sheweth his han-
 dy worke, which is almost to say, as these
 creatures, that is, the heauens and firma-
 ment, do shew their order, course & effect,
 as is appointed them by God, and they do
 their obedience according to his will and
 pleasure, the sunne, moone, and starres do
 shew and shewe their order and course, and
 haue done from the beginning, the cloudes
 haue poured out their moisture, and yet
 these are not reasonable creatures: but
 ordeined his seruants vnto man, and be-
 cause God hath appointed them in theyr
 severall offices, they haue performed it
 according to his will. Nowe much more
 should man set forth the glory of God, that
 is to say, to performe that which God wil-
 leth to be done in him, namely, to shew
 the effects of his creation, and the effects
 of his vocation, for he is made a manne,
 hee shoulde not behaue himselfe as a
 beast

Psal, 19.

=

beast that hath no vnderstanding, eyther
 in filthy lust, as y^e swine, or in deuouring
 one an other, as the Wolfe, or in subtilty,
 as the Fox, or in enmy, as the dogge, or in
 flattery, as the Scorpion, or in hypocrisy,
 as the Crocodile, or in slothfulness, as the
 Ass, but to vse himselfe as a man, which
 is a state aboue all these creatures, and as
 we are endued with reason, so we shoulde
 vary from the brute beastes in the diffe-
 rence of things, that is, to vse the good and
 refuse the bad, and especially because wee
 are called by God, redeemed by his sonne
 Iesus Christ, and sanctified by his holys
 spirite, we shoulde therefore shewe our ef-
 fects of Gods power working in vs, that
 as the Sunne is made to shyne, and in
 shyning doth glouise God, because he per-
 formeth the effect and ende of his creati-
 on, so shoulde man performe and do the ef-
 fect of his creation and vocation, the ra-
 ther because he hath the power of sanctifi-
 cation, and is made the vessel of holines,
 and this effect is to liue godly, not onely
 in outward shewe, (as I sayde) least hee
 might dissemble, nor alone in inwarde
 shewe least he myght be fruitles, but as
 well in body as in spirit, that y^e one might
 be

be done in knowledge & vnderstandinge,
 and the other in fact, for if the inward
 spirite haue no vnderstanding or know-
 ledge, how shall the dum and senceles bo-
 dy, which is but a corrupt thing, utter a-
 ny thing els but corruption, wherfore, the
 glorifying of God in man, dooth consist in
 true knowledge, in sure fayth, in perfitte
 mortification, and in a godly conuersati-
 on, that so we might behaue our selues in
 duety to God, in loue to our neighbours,
 in honest and godly conuersation amonge
 our selues, that so much we should surpas
 all other creatures in our duety, behaue-
 our, and calling. By howe much we haue
 a superiourity aboue them. Our Sauiour
 Christ sayd, Let your light shine before
 men, that they may see your good workes,
 and glorifie your father which is in hea-
 uen. And likewise the Apostle Peter
 sayth. Haue your conuersation honest a-
 mong the Gentils, that they which speake
 euill of you, as of euill doers, may by your
 good workes which they shall see, glorifie
 God in the day of the visitation. So that
 now, to acknowledge God as he is, and
 to behaue our selues godly and honestly,
 according to Gods will, is to glorify God,
 and

Math. 5, 16

1, Pet. 2, 12

and to beautify his temple, in which dwel-
ling, as we shall shewe our selues meete
tabernacles and tempels for his holy ghost;
so to beseech God, with the strength of the
same his holy spirit, to cleanse and purge
our inward man, from al corruptible mo-
tions, and defiles, and strongly to defende
it from all fantasies, and illusions of sat-
than, that exercising all godly and honest
conuersations and studies; we may openly
be set forth and established to sette forth the
glory and excellency of almighty God, that
in his name we may be rewarded with
the crowne of glory, in the glorious king-
dome of God, to the which I beseeche
you the father, sonne, and holy
ghost, in unity and concord, to direct us
that we may be able to stand in the
glorious inheritance of the saints in
the new heavens and new earth, which
is our inheritance, and the inheritance of
all the saints, which shall be with us
forever, Amen.

Math. 23

1 Peter 2

